the power of the mind to form the volition in the exercise of its voluntary functions. That man has not scanned the full phenomena which consciousness discloses, who denies this the inherent power of the mind, not only to act as it chooses, but to form its own independent choice. In making this choice we are no doubt swayed by considerations, but these have their force given to them by the will itself, which may set a high value upon them, but which may also, if it please, set them at defiance.

But there are persons who tell us that the mind is swayed by motives, and that therefore it cannot be free. To this we answer, that the word " motive " is ambiguous. It may mean a mere incitement presented by something out of the will, as, for instance, when some sensual indulgence is thrown open to us. In this sense we maintain that the volitions of the mind are not caused by the mere incitement This incitement in such a case can act only when the will lends its sanction to it, and chooses to partake of the sensual gratification. This inducement will be powerful with one man, and will have no power with another man; and the cause of the difference will be found not in the mere incitement, which in both cases is the same, but in the state of the will of the two individuals. But then it will be said, that the man who refuses the gratification, equally with the man who yields to it, is swayed by an inducement, possibly by a respect to the law of God, which forbids the indulgence in the circumstances. Very true, we reply; but what has decided between the two competing inducements, but the will, which has chosen to yield to the one and to resist the other ? The word " motive," we have said, is ambiguous. If it means the sum of all the causes producing the final volition, it is evident that the motive ever determines the volitions; but then in this sum of causes the main element is the will itself. If by motive is meant merely the causes acting independently of the will, then we maintain that they do

not determine the volition—they merely call into exercise the will, which is the true determining power.*

* Jonathan Edwards, the most profound writer who has treated of this subject, and with whose views in regard to the reign of causation in the will we agree, has defined motive. " By motive, I mean the whole of that which moves, excites, or invites the mind to volition; whether that be one thing singly or many things con • junctly. Many particular things may concur and unite their strength to induce the mind, and when it is so, all together are as one complex motive. And when I speak of the strongest motive, 1 have respect to the strength of the whole that